Marriages.

Feb. 7, at the residence of the Rev. Adam Thomson, Surrey Hills, Sydney, Mr. Frederic James Winks, of Leicester, England, second surviving son of Mr. J. F. Winks, of Leicester, Editor of the *British Baptist Reporter*, to Jane, the youngest daughter of William Lawson, Esq., of Greenock, Scotland.

March 8, at Withybrook, by the Rev. Henry Angus, baptist minister, of Rugby, Mr. James Buchanan, of Cailechat, near Stirling, to Susanna, youngest daughter of the late Rev. Edward Fall, of Rugby.

March 11, at Kensington, Bath, by the Rev. O. Winslow, D.D., baptist minister, Mr. George Oatley, of Bristol, to Miss Harriett Copp, of Bath.

March 12, at Portmahon baptist chapel, Sheffield, by the Rev. J. P. Campbell, Mr. Herbert T. Simpson, to Elizabeth, second daughter of S. J. Bult, Esq., of London.

March 13, at the baptist chapel, Pontesbury, by the Rev. J. Dore, Mr. Charles Thomas, to Miss Sarah Downton, second daughter of Mr. Samuel Downton.

March 13, at Belvoir Street chapel, Leicester, by the Rev. J. P. Mursell, John Manning, Esq., of Orlingbury, to Sarah, widow of the late John Robinson, Esq., and sister-in-law of the Rev. W. Robinson, of Cambridge.

March 15, by license, at the baptist chapel, Naunton, by the Rev. A. W. Heritage, Mr. J. H. Bomford, of Atch Lench, to Miss M. A. Comely, of Condicote.

March 18, at the baptist chapel, Lymington, by the Rev. R. G. Moses, Mr. W. E. Hawkins, to Hannah, eldest daughter of the late Mr. W. Bath, Lymington.

March 26, at Salem baptist chapel, Burton-on-Trent, by the Rev. A. Pitt, the Rev. D. Peacock, baptist minister, to Sarah, only daughter of the late Mr. Joseph Sanders, of Barton-under-Needwood.

March 27, at Mare Street baptist chapel, by the Rev. D. Katterns, John Frank Baker, of Hackney, to Marianne, third daughter of George Offor, Esq., J.P.

March 27, at the baptist chapel, Stratfort-on-Avon, by the Rev. T. H. Morgan, the Rev. R. Hall, B.A., to Mary, only daughter of James Cox, Esq., of Shottery Villa.

Deaths.

Dec. 11, Mr. Daniel Evans, of Blackfriars Road, London, aged 65. Early converted to God, he was baptized by the venerable James Upton in 1813 at Church Street chapel. In 1836, with other friends he joined in forming the church in Waterloo Road, of which he was a deacon. Mr. E. was afterwards an elder of the church now meeting in the Metropolitan Tabernacle; and our readers were indebted to him for many interesting reports of baptisms during Mr. Spurgeon's early ministry. He was a "good man," a lover of good men and good works, though trusting, through a long illness and to the last, on Christ alone for salvation. "Rest will be very sweet," were nearly his last words before he "fell asleep" in Jesus.

Jan. 29, at Wolvey, near Hinckley, aged 74, Mr. Joseph Knight, for thirty-five years the faithful pastor of the General Baptist church in that village.

January 27, aged 81, Elizabeth, wife of Mr. Thomas Brown, senior deacon of the baptist church, Carley Street, Leicester. She was baptized fifty-four years ago. Long prevented by weakness from attending public worship, she was patient and hopeful to the end, and "fell asleep" in peace.

March 14, at Waltham Abbey, in his 69th year, Mr. William Richardson. He was for more than twenty-four years a deacon of the baptist church in the above place. He has left a large family and circle of friends to mourn his loss.

March 17, at the baptist Mission House, East Queen Street, Kingston, Jamaica, Hannah Lusty, the beloved wife of the Rev. Samuel Oughton, aged 56 years.

March 18, at Kirton Lindsey, aged 20, G. W. Parkin, a son of one of the deacons of the baptist church. He was of a quiet spirit, but died triumphing in Christ.

March 25, at Leeds, Mrs. Mary Burton, aged 79. Baptized forty years ago by the late venerable Mr. John Trickett, of Bramley, she "walked with God" all her days, and after long suffering entered into rest.

March 28, at Fakenham, Norfolk, after a most lengthened, severe, and painful affliction, borne with the utmost christian fortitude and patience, Elizabeth, the beloved wife of the Rev. S. B. Gooch, baptist minister, aged 60 years.

April 14, at Louth, aged 66, the Rev. James Kiddall, thirty-seven years pastor of the General Baptist church at Maltby, Alford, and Walker Gate, Louth; highly esteemed by a large circle of friends.

YOUTH'S MISCELLANY.

CRUSHED HOPES CROWNED IN DEATH.

ALEXANDER BROWN was born in the manse of *The Ord*, in the north of Scotland, in April, 1838, and died at sea on his way home, Jan. 3, 1860, at the early age of twenty-one years. Dr. Brown has written a very interesting memoir of his beloved son, which is well worth the attention of intelligent young men.* From the closing chapter, headed "The Lessons," we give an extract, in the hope that it may be useful.

"To young men, especially of the more intellectual class, of generous impulses and noble ambition, resolved, in whatever circumstances, to act their part in life courageously, and as far as possible beneficially—but nothing more—the foregoing narrative has a voice peculiarly emphatic.

Here is a youth highly intellectual, thirsting for mental enlargement and some congenial field of action in life, of irreproachable morals and correct religious thinking. Yet in what state did death find him? Ill at ease. It is not that he had given too little attention to spiritual things—for he had given a great deal—but that he had never brought his own spiritual state to a definite issue. It is not that he had allowed literature and politics and professional prospects to usurp the place due to higher things—no doubt, in the light of eternity, he would have been ready enough to admit that. But what distressed him was that up to that time he had left the great question of his own forgiveness and reconciliation to God, as a dying sinner, all unsettled. By some, I know, this will be set down to narrow scrupulosity. Under the influence of some fine thinkers and tasteful writers, there is a tendency at present, among those who would fain retain what they deem the spirit of christianity without its sharper and more definite features, to resolve sin into a mere disordered state of the heart, and the sorrow proper to a deathbed into mere regret for the small progress made in religion. With such persons the sufferings and death of Jesus are naturally enough resolved into a mere manifestation of God's merciful desire that men should be happy, by ceasing from what is injurious to themselves, and casting themselves into the mould of that sublime self-devotion which Christ exhibited. Blessed be God, it was no such shallow views of sin that troubled the spirit of my dying boy, nor had he substituted for the Gospel such wretched generalities about the death of Christ. Quite possible it is that when he confessed so affectingly that he had 'gone intellectually astray' in India—'arguing against the plan of the Gospel for argument's sake'—he referred to something of this kind. That he may have tried how far the views set forth by the plausible writers I have alluded to would stand their ground in argument, is not unlikely. But it was only 'for argument's sake' that 'the plan of the Gospel' was ever 'argued against.' That there was a guilt in sin, which Christ 'put away by the sacrifice of Himself,' and that 'We are reconciled to God by the death of his Son,' was what he never seriously doubted; and the grief which he now felt lay in his never having surrendered his own heart to this Divine reconciliation—never setting to the seal of his own reconciliation to God in the Gospel of His Son. It was the consciousness of this—as he ingenuously confessed at last—which at home made him recoil from the profession of the Gospel ministry, although in other respects he judged it to be the most suitable to him; feeling it, no doubt, incongruous and distasteful to make it the business of his life to bring men to what yet remained to be accomplished in himself. But now that he saw the time for this drawing to a speedy close, his whole thoughts were concentrated upon it: it was with the anxious desire to have applied to himself that blood which cleanseth us from all sin that he drank in so eagerly the Bible testimonies on this subject from the lips of those dear men whom God sent to him in the hour of need; and it was not until he had come, slowly but surely, to discern his own warrant to appropriate the peace of the Gospel and look up to God as a reconciled Father, that all his difficulties vanished, and his remaining time was spent in breathing this new air, through the medium of conversation, scripture reading, prayer, hymnal celebrations of the glory of Christ and his redeeming love, and anticipations of heaven by the aid of sacred song. O! thoughtful young men, let me freely speak to you of this way to peace of conscience and spiritual freedom. Speculative and critical difficulties may easily be got up against it, and a

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* Crushed Hopes Crowned in Death: Memorial of the Life, Particularly the Last Days of Alexander Brown, Bengal Civil Service. By David Brown, D.D., Professor of Theology, Aberdeen.

Gospel stript of this element may commend itself to superficial thinking as more consonant to reason. But just in proportion as your conscience, brought into contact with the scripture representations of sin, becomes uneasy in the view of your own demerit, will the flimsiness of such divinity be discerned, and its insufficiency to allay the 'fearful looking for of judgment' at the last be revealed. Nor will the lesson of this narrative be learnt merely when this is seen to be taught by it. The distress of this dying youth arose not from his having lived till then in ignorance of the true way of reconciliation to God, or in any way misapprehended it, but solely from his not having yielded his own spirit to that reconciliation. He had read about it, and had made it the subject of speculative thought, and talk, and argument; but his heart, it would seem, had not till then cordially appropriated that peace with God through the blood of the cross which is the gateway to a new relationship to him and an entirely new life. Think of this, ye who may live to see with him that a great work had to be done, without which no sinner can safely meet his Judge, but unlike him may die without the possibility of its being done. I will not argue here with those who have reasoned themselves out of all definite religious beliefs, into a generalised and merely sentimental christianity, perhaps even an attenuated theism. I address myself to those who yet bow to the Bible as the ultimate court of appeal as to what christianity is: and I affectionately entreat them to place its sharp clear statements regarding sin and salvation alongside the testimony of their own conscience, when it witnesses to their own demerit, and say if in the light of a coming judgment they can extract solid peace out of such miserable views of the purposes of Christ's death as are now fascinating so many; and whether, on the other hand, there be not in the simple assurance from heaven that 'the blood of Jesus Christ, his Son, cleanseth us from all sin' a source of blessed hope towards God for the troubled conscience, and of peace passing understanding in the consciousness of our own acceptance. Oh! do but taste, and see if it be not so. What deathbed have those empty generalities about the death of Christ which are now current in intellectual circles ever lighted up with joy unspeakable and full of glory? But may I not confidently ask, what thousands of departing spirits have not been irradiated, through the consciousness of peace by the blood of the cross, with assurances and foretastes of heaven? When this is experienced in youth, one is free to serve Christ in any department of life most congenial to him, or into which he has been providentially thrown. In the army it produces a Hedley Viccars and a Havelock; a Sir Henry and a John Lawrence in the Indian Civil Service; in the medical profession a Marshall Hall and a Forbes Winslow—in their life or by their death shewing that those, and those only, whom 'the love of Christ constraineth, to live not unto themselves but unto Him that died for them and rose again,' have reached the highest principle of human action in every department of life, and are alone capable of manifesting the true nobility, sweetness, beauty, and glory of our nature. Oh! if I could impress this upon my readers, and most of all upon the young, cultivated, manly, generous, earnest spirits, whom all along I have had chiefly in view, what joy it would give me! That faith 'takes many forms, but if it *is* faith any of its forms will suffice to guide us to the end.' That is but one of those sentimental and chilling generalities to which I referred, which can live only on the ruins of all Biblical christianity, and which under any adequate views of sin will leave the soul at last to take its flight into eternity without a ray of light as to its dread hereafter."

REUNION IN HEAVEN.

How short is the earthly history of a family. A few short years and those who are now embraced in a family circle will be scattered. The children, now the objects of tender solicitude, will have grown up and gone forth to their respective stations in the world. A few years more, and the children and parents will have passed from this earthly stage. Their names will no longer be heard in their present dwelling. Their domestic loves and anxieties, happiness and sorrows, will be a lost and forgotten history. Every heart in which it was written will be mouldering in the dust. And is this all? Is this the whole satisfaction which is provided for some of the strongest feelings of our hearts? How can such transitory beings, with whom our connection is so brief, engage all the love we can feel? Why should not our feelings towards them be as feeble and unsatisfying as they? But, blessed be God, this is not all. Of this he has given us perfect assurance in the gospel of his Son. Though to the eye of unenlightened nature the ties of domestic love seemed scattered into the dust, the spiritual eye of faith perceives that they have been loosened on earth only to be resumed under far happier circumstances in regions of everlasting love and bliss. Though the history of a family may seem to be forgotten when the last member of it is laid in the grave, the memory of it still lives in immortal souls; and when the circle is wholly dissolved on earth, it is again completed in heaven.

OUR ELDER BROTHER.

EVERY relation in which Jesus stands to his people is precious. But there are some peculiarly so, especially under certain peculiar circumstances. He is not only our Saviour, but our Brother. He is bone of our bone, and flesh of our flesh. Possessing our nature, being part of the same family, he watches over us with a brother's eye, and loves us with a brother's love. He is "the Brother born for adversity." He takes the deepest interest in all our affairs, and watches over us to do us good. We may go to him in all our troubles, and open our hearts to him without the least reserve. We cannot go to one who loves us more, or one who is more able or willing to help us. He laid down his life for us, thereby proving the intensity of his love to us. He is gone into heaven there to appear in the presence of God for us. My tried christian friend, the eye of Jesus is upon thee in thy trial; the ear of Jesus is open, to listen to thy cries; the heart of Jesus is affected with thy griefs and woes; and the tongue of Jesus is employed to intercede with his Father for thee. Sweet thought! We have a Brother in heaven; a Brother that knows all we suffer, and who will frustrate the designs of our foes, sanctify to us our troubles and trials, and eventually make all things work together for our good. His strong arm will defend us, his merciful hand will supply us, and his tender heart will ever sympathize with us. He will guide us through life and death by his counsel, and afterwards receive us to glory. Let us, therefore, go to him in every trouble, plead with him to supply our wants, trust him in every dark and dreary hour, and expect him to show a Brother's love.

LOOK INWARD.

THE great world to us is the world within us. The movements going on there, are of far more consequence to us than what are called events and constitute history. God looketh at the heart: he understandeth our thoughts afar off; he will judge the secrets of men by Christ Jesus, according to the Gospel. How needful, then, to keep the heart with all diligence, for out of it are the "issues of life,"—both that which now is, and that which is to come.

ALMOST PERSUADED.

ACTS XXVI. 28.

"ALMOST persuaded," said a youth,
"But wait a little while,
Till I have tasted pleasure's cup,
And gazed on pleasure's smile:
I am but young—there's time enough
For me to think of God;
When I am old, then will I try
To walk the narrow road."
But death came sooner than he thought,
He died—but Jesus was not sought.

"Almost persuaded," said a man,
The world stamp'd on his brow,
"I'll come when I have got more gold,
I cannot come just now:
When I have left the busy world,
With all its toils and care,
Then will be time enough for me
To give to God and prayer."
He *left* the busy world, 'tis true,
But a Saviour's love he never knew.

"Almost persuaded,"—reader, pause!
Is this thy answer too?
Procrastinate no longer, then,
Oh, strive to live anew.
If thou art young, thou knowest not
How long thou hast to live;
If thou hast wealth, dost thou not know,
It cannot true joy give?
For youth shall die, and riches rust,
And both alike shall turn to dust.

"Almost persuaded,"—tarry not,
For time is flying fast;
The harvest now will soon be o'er,
The summer soon be past.
And if thou art not saved now,
While it is call'd to-day,
Death, with its iron-hand, may come,
And bear thy soul away.
Then choose the way that thou wilt go—
Whether to endless joy or woe.

From *Old Jonathan.*

THE

BAPTIST REPORTER.

JUNE, 1862.

ANNIVERSARIES OF BAPTIST SOCIETIES—1862.

THE RELIGIOUS INSTITUTIONS of Britain and America, whose great object is the diffusion of the gospel throughout the world, have not only been regarded as the most eminent and extensive, but have hitherto met with progressive, and nearly uninterrupted, support and success.

Last year, the breaking out of the slavery war in America—for deny it as they may, slavery has done it all—caused a serious interruption to the working of their missionary operations at home and abroad, and missionaries were recalled from scenes of useful labour.

In our own country during the past winter, the death of the Prince Consort, the expectation of war with the Northern States, the interruption of the cotton supply and the consequent want of employment and stagnation of commerce, led many to apprehend that our religious institutions would also suffer loss in a considerable reduction of their resources.

We have cause, therefore, for devout gratitude to God that these apprehensions have not been realized to the extent expected. Our constant readers will be able to ascertain the present financial position of our leading institutions by the reports we now furnish, and on comparing them with those which for many years we have published in our monthly number for June, they will discover that we may yet, as heretofore, "thank God and take courage."

We follow our usual plan of giving brief statements from the reports, with dates, place of meeting, and speakers. Next month we shall furnish selections from the speeches.

BIBLE TRANSLATION SOCIETY.

THE twenty-second anniversary was held on Thursday evening, April 24, at Kingsgate Street chapel, Holborn. Dr. Gotch, of Bristol College, in the chair. Speakers—The Chairman, and Messrs. John Sale, of Calcutta, J. E. Giles, late of Dublin, H. Wilkinson, of Norwich, late General Baptist missionary in Orissa, and J. C. Marshman, Esq.

The SECRETARY read the following report:—

"The prevailing distress throughout the manufacturing districts has, to some extent, diminished the ordinary income of the Bible Translation Society during the past year; but the committee gratefully record the fact that, through the legacies of some of its former subscribers, the amount received has reached the sum of £2,361 11s. 11d., being an increase of £352 17s. 7d. over the receipts of the preceding year. Of this sum £926 13s. 11d. was received through Mr. J. M. Chandler, the executor of the late Mr. Thomas Clark, of Bristol; and £50 through Mr. Hawkesford, jun., the executor of the late Mr. William Spires, of Birmingham. During the year the following appropriations have been made:—To the versions of the Scriptures printed at the Calcutta Press, £1,400; to the Oriya new version, printed by the General Baptists at Cuttack, £200; to the revised edition of the Singalese New Testament, £150; and to the Camaroon versions, £100; making a total of £1,850. The Baptist Mission Press at Calcutta has been constantly occupied in the printing of the Scriptures. The Rev. C. B. Lewis, in the preparation and issue of another edition of the Bengali Bible, has availed himself of the notes left by Mr. Wenger on his departure for Europe. It is hoped that Mr. Wenger will be enabled to resume his important work in Calcutta towards the close of the year. The Rev. John Parsons, of Benares, has continued to devote much time and attention to the new Hindi version, which has now proceeded to the close of the Epistle to the Colossians. The committee have presented to Mr. Parsons a few valuable books, to enable him to prosecute his proposed translation of the Old Testament Scriptures. Mr. Parsons, in giving an account of his preaching tours, speaks of the avidity with which the Scriptures are often received, and of the readiness of the people in some instances to pay for them. The Rev. Charles Carter has again revised his version of the Singalese New Testament. The printing has advanced to the end of First Corinthians, and it is expected that the whole will be printed by next July. The committee regret that they cannot report any progress in the preparation of a new version of the Scriptures in the Chinese language, but they are quite prepared to enter upon this much-desired work as soon as Providence may open up the way for the purpose. The Rev. A. Saker has supplied the following information:—During the past year 1,000 copies of the New Testament from First Corinthians to Revelation have been printed. Also 600 copies of Genesis and Exodus; and 500 copies of Amos, Joel, and Malachi. He proposes to print a revised edition of the Gospels in Dualla, and of the Gospel of John in Isubu. The Rev. John Buckley has proceeded with the new version of the Scriptures in Oriya, and, when he last wrote, expected that the New Testament would be completed and printed in April in the present year. The General Baptist Missionaries, at their last Missionary Conference at Cuttack, passed the following resolution:—

> 'Resolved—That we most heartily acknowledge the kind help of the Bible Translation Society in the further grant of £200, making a total of £450, for the revised edition of the Oriya New Testament; and, constrained by gratitude for the generous help, we would warmly commend to all our churches the support of this valuable institution.'

Since 1838, the Cuttack press has printed 117,850 copies of the Gospels and other portions of the Scriptures; 2,000 each of two separate editions of the Old Testament; and 3,550 of two editions of the New Testament. The committee again thank those brethren who have rendered efficient aid to the society during the past year; and they earnestly entreat, from all their friends throughout the country, a juster appreciation of the object and aims of the society, and a more hearty sympathy and support in the endeavour to place the Word of Life in the hands of the heathen, so translated that it may be easily read and understood by all. To stimulate their zeal, the committee give prominence to the following extracts from the reports of the Baptist Missionary Society for 1860 and 1861:

'The increasing demands on the society's funds, by the extension of its operations in the work of translation, by the expenses of the new versions in Singalese, in Ceylon; Dualla, in Western Africa; Hindi, Sanscrit, and others in India, require augmented support. The Translation Society, therefore, is an indispensable auxiliary to the Baptist Mission. Its grants, however, are not confined to one institution; for it would be a mistake to suppose it is merely a baptist society. It is founded on, and intended to vindicate, great principles. Its conductors declare that they believe it to be a solemn duty faithfully to *translate* the Word of God; and that every man who undertakes the work should be left free to carry out this rule, in its entirety, without let or hindrance; and that no committee of any society is justified in making a prescribed method of dealing with particular words and phrases the condition of its support. These are principles which rise far above all mere sectarian objects. They are the common property of the christian church, and should control every section of it in this important department of labour. (1860.) The committee remark with pleasure the steady increase of the contributions for the translations, from the funds of the Bible Translation Society. With the extension of the work of grace, and the enlargement of our Mission in India, the demand for the Scriptures must continue to grow, while new versions, such as that of the New Testament, now in the press, in Ceylon, and new fields like that of China, will receive ampler means than ever to furnish the people with the Word of God.' (1861.)

In closing the engagements of another year, the committee would commend the society to the churches of the denomination, and to all who cherish an earnest concern that the Word of God should be faithfully translated into the languages of the world. They respectfully recommend to all its friends the same 'patient continuance in well-doing' which has been unswervingly exemplified in the zeal and fidelity of the truly distinguished men who have been engaged in the work of translation. They doubt not that this work, which was commenced in a conscientious conviction of its great importance, and in dependence on the God of the Bible, will still continue to be favoured with his blessing, until the nations amongst whom the society is labouring shall possess in their own languages the uncorrupted Word of God, and 'all shall know the Lord, from the least even unto the greatest.'"

In the regretted absence of the Treasurer, Dr. STEANE, the secretary also read the cash account, from which it appeared that the income for the year was £2,361 11s. 11d.; the balance in hand is £21 19s. 7d.; and that the loan of £700 from the Baptist Missionary Society is continued without interest.

THE BAPTIST UNION.

THE Annual Meeting was held at the Library of the Mission House, Moorgate Street, on Friday, April 25th. The Rev. Charles Stovel delivered the preliminary address, after prayer by the Rev. Cyrus Pitt Grosvenor, President of the Central College, New York.

The Rev. J. H. HINTON read the report and cash account for the past year. The report stated that two churches had signified their adherence to the Union during the year. There were now thirty-seven Associations in the Union, from three of which, containing thirty-one churches, no reports had been received. There were 1,232 churches now in union, of which 1,126 had furnished reports as to their state. The clear increase of members during the year was 4,518, or an average of nearly 4½ per church. This was a considerable falling off as compared with the preceding two years, when the averages were ten and eleven respectively. The elements of the rapid increase during the years 1859 and 1860, were to be found in the principality of Wales, the English churches presenting a more regular rate of progression. The Committee had issued circulars to the churches in reference to chapel deeds. They had also convened a meeting with respect to the Bicentenary movement, which had issued in the formation of the Central United Bartholomew Committee. They had also waited, in company with the three denominations, upon Earl Russell, on the subject of the threatened hostilities with America, and had forwarded an address to their brethren of the United States, from whom a response had been received. They had entered into a correspondence with the British and Foreign Bible Society in relation to the Bible Colporteurs of Sweden, the result being that those colporteurs were now supplied with Bibles from the society, that privilege having been before denied them in consequence of their selling other religious publications. The Burial Bill of Sir Morton Peto had also engaged their attention.

Among the subjects discussed were—the Efficiency of the Union, the War in America, the State of the Denomination, the Enrolment of Trust-deeds, the Bicentenary, and the Burials' Bill.

BAPTIST HOME MISSIONARY SOCIETY.

This year the Annual Meeting was held in the Metropolitan Tabernacle on Monday evening, April 28. Edward Miall, Esq., in the chair. There was a good attendance. The speakers were the Chairman, and Messrs. J. H. Millard, H. Dowson, J. Aldis, and H. S. Brown.

The Rev. S. J. Davis, secretary, then proceeded to point out the prominent features of the report. He said, that several years ago, the more earnest and intelligent members of their body turned their attention to the great want of baptist churches in large towns. Many circumstances prevented their complete success in that direction, but it would be seen from the list of churches which had become self-sustaining that large towns had not been entirely overlooked. Several new stations had been opened, and at one of them, Tredegarville, an important suburb of Cardiff, they had been eminently successful. An agent had been located at Middlesborough, and the society had renewed their assistance to the churches of Hartlepool, Tenby, and Hereford, with a fair prospect of their becoming, ere long, self-sustaining churches. In London an effort has been made to meet the want of baptist churches, whilst encouraging reports came in from various parts of the country of the success which had attended the labours of the brethren. Assistance has been given to missionaries and grantees in sixty-five places exclusive of places aided by affiliated auxiliaries. The total number of additions during the year to these sixty-five stations is three hundred and ninety-two, making an average of six to each church. In connection with every station, and in connection with the forty-four substations, there is a sabbath school. The returns from the schools are, in general, very satisfactory. Most of the brethren state that they conducted open-air services during the summer months, and that they intend to renew the work when the season returns. With respect to the abstract of the cash account, the secretary said he must explain that the amount raised in the stations of the society would no longer appear in the abstract, but in an appendix. It would be seen therefore from the circulated abstract that they had received this year £1,843 11s. 6d., that after deducting expenses, payments of loans and interest, and payments to missionaries, which amounted to £1,341 0s. 10d., there was a balance in the hands of their treasurer of £37 5s. 11d.

BAPTIST IRISH SOCIETY.

The Annual Meeting of this society was also held at the Metropolitan Tabernacle, on Tuesday evening, April 29. Sir S. Morton Peto, Bart., M.P., in the chair. The speakers were the Chairman, and Messrs. H. Dowson, F. Tucker, T. W. Medhurst, of Coleraine, and James Mursell, of Kettering.

The Secretary, Mr. Middleditch, proceeded to make his statement of the operations of the society during the past year. He said he did not think a long printed document would be interesting to the majority of those assembled, and he would therefore only glance at the most important parts of it. He expressed himself as gratified to know that the great object of the society was to preach the simple, plain gospel of Jesus Christ. Their aim was to establish a permanent agency in Ireland itself. They wanted to provide a permanent agency in Ireland, in its cities and large towns, which should grow up into self-sustaining churches, and such self-sustaining churches could only exist in the cities and large towns of Ireland. He was glad to report that success had attended their efforts in Ballymena. They had an admirable place of worship there, which cost about £400, £300 of which had been raised by the people themselves. The congregation numbered about 500, and there was a church of 150 members. They had voluntarily relinquished one half of the society's grant in aid of the ministry. The Lord had also been pleased to bless the society's agents in other parts of Ireland. Their finances were in a most encouraging state. Including the sum received for the sale of the old chapel at Belfast, their income for the past year was £3,001 5s. 2d., a larger income than they had received for several past years. They had a balance of £321 in hand. He hoped the fact of that balance existing would not operate to retard the liberality of the assembly, for that sum was the hard savings resulting from very careful and economical management. They had been careful to husband their resources, because they wished to provide the means of occupying a larger number of places than they had hitherto done. They had great cause for thankfulness in the past, and they, and he, thought they might rely with confidence upon the support of their friends in the time to come.

BAPTIST FOREIGN MISSIONARY SOCIETY.

The Seventieth Anniversary was held on Wednesday, April 30, at Exeter Hall. Edward Baines, Esq., M.P., in the chair. The attendance was not so large as in some former years, owing, it is supposed, to the day of meeting having been changed, and the excitement prevailing respecting the opening of the International Exhibition on the next day. The speakers were, in addition to the Chairman, Messrs. Dr. Vaughan, E. White, W. H. Watson, and Arthur Mursell.

The Rev. F. Trestrail read the report, which set out with a comparison between the condition of the Mission in 1852 and in 1862. Ten years ago the society sustained for its various missionary labour in India, Ceylon, the West Indies—including Jamaica—Africa, and France, forty-five missionary brethren and one hundred and fourteen natives as preachers and pastors over native communities. These have increased to sixty-six missionaries and one hundred and forty-eight native preachers and pastors, and China has been adopted by the society as an additional sphere of exertion. The number of members in the churches at the former date was 5,069. This has now advanced to 5,800. A large part of this increase has taken place in India. In 1852 there were 1,564 persons in membership in that part of the mission; in 1862 they have increased to 2,049; and it was not doubted that, with the divine blessing resting upon the efforts of the missionaries, this rate of increase would continue. During the year just closed eight brethren had been added to the missionary staff; five of them were devoted to the East, one to Africa, and one to France, while one remained for the present at home. Sickness had fallen heavily upon a few of the brethren, but death had in no case borne any away. The fluctuations in the agency had been fewer than for some years past. The report then proceeded to review the condition of the respective stations, and made special mention of the revival that had taken place in Jamaica. The returns of fifty-nine out of sixty-one of the churches in the Union showed that there had been baptized during the year 3,757, and that there were 6,058 inquirers up to the end of last December. Deduct 1,792 individuals, who were on the inquirers' lists before that date, and there were 8,021 persons who, after a trial of several months, are the hopeful results of this awakening. Looking at the net increase, the committee report with gratitude that it is larger than the churches have had during any one year since the commencement of the mission in Jamaica. To the baptist churches which have participated in the outpouring of the divine mercy, should be added a more than equal number of persons who have joined other denominations of christians; and the committee believe that the estimate that 25,000 individuals became the subjects of religion during the movement, is not far from the truth. In India the work of evangelization goes steadily forward. More than two hundred baptisms testify that the gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen. Of the Mission College at Serampore the committee report very favourably, both as to the efficiency with which it is conducted, the beneficial results which flow from it, and the large number of youths who come under daily instruction. The instruction imparted in this and similar institutions is exhibiting its influence in the waning of the power of superstition, in the spread of divine truth, and in the awakening of the long dormant energies of the Hindoo mind. The work of colportage has been vigorously carried on in France, and upwards of eight hundred volumes of the Scriptures, both of the Old and New Testaments, have been sold, besides one hundred and twenty-seven volumes of other religious works. With respect to the finances the committee report that in their statement last year they had to record with gratitude that, notwithstanding the extreme severity of the winter, whereby the cost of all articles of subsistence was greatly increased, the receipts for general purposes were £2,853 in advance of those of the previous year. They have the satisfaction of reporting a further increase of £1,081 for the present year; the total receipts under this head being £19,952 17s. 4d. Early last year the late Charles B. Robinson, Esq., of Leicester, gave a donation of £1,000, and, besides liberal bequests to various denominational institutions, he has left to the society a further sum of £2,500; and they have reason to believe that the recent gift of £2,000, under the name of a "Thank-offering," came from the same munificent hand.

There has been a diminution in the contributions for native preachers to the amount of £150. As this fund is chiefly supported by the young, it may be that they have diverted some of their liberality into other channels. In the Widows' and Orphans' Fund, there was last year a considerable falling off, owing to the extraordinary severity of the weather throughout the country on the day that the sacramental collection is usually made. This year it has not only recovered again, but exceeded the amount given in any former year, being within a trifle of £700. The contributions to the Translation Fund, especially from the Bible Translation Society, are also in advance of previous years; the committee of this institution having voted £1,650 in aid of the versions now being printed in India, Ceylon, and Africa. After repeated efforts and negotiations, carried on for some years, the committee have at last obtained £1,500, as compensation from the Spanish Government for the property seized by them at Fernando Po, in addition to £200 paid to the Rev. A. Saker about five years ago. The entire income of the society for the present year, from all sources, is £33,151 4s. 10d., the largest income the society has ever received, with the exception of the jubilee year. In the society's expenditure there has been an increase in almost every department of foreign labour. The working expenses are less by £330 than they were in 1850; so that by a considerably augmented income, and by consequence an augmented amount of labour, in conducting the society's affairs, they are managed at a smaller cost. Of the China fund, to meet prospective payments, there yet remains in the treasurer's hands £1,178. The total expenditure for the past year has been £32,743 2s. 3d. The difference between the sum expended and that received, added to the balance of last year, makes up a balance in the treasurer's hands of £3,797 14s. 7d., against which there are liabilities on account of acceptances not yet due, and balances of China and Famine Funds; which not only absorb this balance, but exceed it by £367 4s. 5d. This amount is, however, abundantly provided for by the moneys which have come in since the accounts were closed, for the very first item in the new account is a residuary legacy realised from the estate of the Rev. W. Nicholls, of Collingham, Notts., of £1,183. This review of the society's labours, combined with the gradual increase of the funds for carrying on the work, and the numerous and more hopeful character of the offers for mission service, furnishes the most ample encouragement to renew and increase our efforts to save a fallen world.

Sir S. M. Peto, having read the financial statement, observed that he had never had so satisfactory a statement to present to his constituents on any previous occasion. They were in the happy position of having a balance in hand—almost enough to meet every outstanding liability. No less than £3,750 had been contributed by means of the Calcutta press, which was so constant a source of benefit and aid to the society as well as to India. In connection with India, he might mention the strong feeling of indebtedness which the officers and executive committee had with regard to their dear friend Mr. Lewis, who so admirably superintended the Calcutta press. While he did everything in his power, and did it admirably and well, to superintend the press, he was a brother beloved and consulted by every missionary throughout India, and without claiming for him any sort of episcopacy, he might also style him the Metropolitan of India. With regard to the finances of the society, although there appeared in the statement a balance in hand, there was practically, after estimating the total assets and liabilities of the society, a balance the other way of £367. It was, however, a source of heartfelt gratitude to the executive committee to be able to present such a report as they had done that day.

Spiritual Cabinet.

God is our Refuge.—The Love of God, under the various names of goodness, bounty, long-suffering, compassion, mercy, and grace, is our refuge. Only convince a man, on gospel grounds, that God for Christ's sake loves him, and, in proportion to his faith, you make him a happy man. Let him only know the things that are freely given him of God, and he is comforted. "When, by the Spirit of God," says Luther, speaking of his conversion, "I learnt how the justification of the sinner proceeds from God's mere mercy. By the way of faith, then I felt myself born again, as a new man; and I entered by an open door into the paradise of God. From that hour I saw the precious and holy Scriptures with new eyes." He had entered the stronghold. Let a man comprehend the import of the declaration that God is good; let him think who and how great God is: what and how copious his all-sufficiency; how boundless his ability to bless; how exquisite the pleasures at his right hand for evermore; and then let him stand and wonder at the greatness of affection affirmed of such a Being, who sits at the fount of all conceivable good, creates all susceptibilities of enjoyment, and floods them with holy fulness. Let him muse on this till he has begun to conceive what God is, what God's love is, and how it must gush from this spring-head, and stream into swelling rivers of deep and spreading beneficence, of vast and awful bliss, from its sources in the heart of infinite favour; and then let him turn inwards, and shudder to behold that the object of all this is—himself. I say, let a man thus be told, and thus understand, and thus believe that God loves him—and he is a happy man: he now knows that God is a refuge.

The Omnipotence of God should be a powerful inducement to the impenitent to repent. To such we would say, Do you desire to have God on your side? then repent. All his power and all his goodness will be yours, and will be pledged to do you good. *God is able*, that is, God is omnipotent, signifies a different thing to the believer and to you. What can you read in it but that he is able to destroy? and to destroy with an intensity of destruction beyond all your possibility of comprehension. God is armed against you, and each of his perfections is a tower from which irresistible assaults are made on your happiness. The infinite and eternal opposition between God's holiness and your sin must make you miserable and keep you so. There is no way to escape this, but by coming over to God's side through the mediation of his Son. But let this once take place, and how extraordinary is the result! What ensues? not simple amnesty, safety, or even forgiveness: these were great unspeakable gifts; but more than these, God descends, and picks up the poor sunken creature from his footstool, and presses him to his bosom. Is this enough? No. He wipes his tears, clothes him in white apparel, enriches him with glory, and sets him upon a throne. The redeemed sinner finds that all the expensive and amazing plan of redemption, which has been opening out for ages, has had for its object the holiness and blessedness of himself, and such as he; and that the height which he has reached in the joy of his Lord, at the day of judgment, is only the starting-point in a career of endless improvement in all that is pure, lovely, and spiritual. Now make sure that this is really your aim, and you cannot by possibility desire too much, or desire too ardently. Nor can you form any vision of what God is ready to communicate in these respects, which will not be ten thousand times surpassed by the reality.

Poetry.

THE LABOURER.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Sow ye beside all waters,
  Where the dew of heaven may fall,
Ye shall reap if ye be not weary,
  For the spirit breathes o'er all;
Sow though the thorns may wound thee;
  One wore the thorns for thee;
And though the cold world scorn thee,
  Patient and hopeful be.
Sow ye beside all waters,
  With a blessing and a prayer,
Name Him whose hands uphold thee,
  And sow thou everywhere.

Sow when the sunlight sheddeth
  Its warm and cheering ray,
For the rain of heaven descendeth,
  When the sunbeams pass away.
Sow when the tempest lowers,
  For calmer days will break,
And the seed in darkness nourish'd,
  A goodly plant may make.
Sow when the morning breaketh
  In beauty o'er the land;
And when the evening falleth,
  Withhold not thou thine hand.

Sow though the rock repel thee,
  In its cold and sterile pride.
Some cleft there may be riven,
  Where the little seed may hide.
Fear not, for some will flourish,
  And, though the tares abound,
Like the willows by the waters,
  Will the scattered grain be found.
Work, while the daylight lasteth,
  Ere the shades of night come on;
Ere the Lord of the vineyard cometh,
  And the labourers' work is done.

Work! in the wild waste places,
  Though none thy love may own;
God guides the down of the thistle
  The wandering wind hath sown.
Will Jesus chide thy weakness,
  Or call thy labour vain?
The word that for him thou bearest,
  Shall return to him again.
On! with thine heart in heaven,
  With a purpose good and right,
Until the wild wastes blossom
  In the warmth of a Saviour's light.

Sow by the wayside gladly,
  In the damp dark places low,
Where sunlight seldom reacheth,
  Nor healthful streamlets flow;
Where the withering air of poison
  Is the young bird's earliest breath,
And the wild unwholesome blossom,
  Bears in its beauty—"death."
The ground impure, o'ertrodden
  By life's disfiguring years,
Though blood and guilt have stained it,
  May yet be soft from tears.

Watch not the clouds above thee,
  Let the whirlwind round thee sweep;
God may the seed-time give thee,
  But another hand may reap.
Have faith, though ne'er beholding
  The seed burst from its tomb;
Thou knowest not which may perish,
  Or what be spared to bloom.
Room on the narrowest ridges
  The ripen'd grain will find,
That the Lord of the harvest coming
  His harvest sheaves may bind.

A. S.

Reviews.

Theodosia Ernest; or the Heroine of Faith. English Edition Revised. London: H. J. Tresidder.

We expect that our readers would peruse with some interest the two "Narratives," one of the "Preacher," and the other of the "Candidate," which appeared in our numbers for April and May. They will be a little amused if we inform them how we came by them; and though we may, in so doing, have to tell, rather inconveniently, how we who cater for the public sometimes obtain our materials, yet, as this is a curious instance of the *roundabout* way in which they sometimes come to us, we have to state, that the stock of this Edition of the book from which the extracts were made was in the hands of a neighbour, whose place of residence was only within five minutes walk of our own, and yet copies of that book had travelled as far as the circumference of the globe before we saw it a few days ago, after the publication of our last number!

The book was written in America, reprinted in London, sent to Australia, and from the *Australian Evangelist* we copied the two extracts we furnished in April and May.

But our readers will wish to know something of the character of the book itself. Some would call it a *Baptist Novel*, but on this subject the writer of the "Preface to the English Edition" observes:—

> "The work now presented to the English public for their perusal, is one which has already secured some celebrity in the United States. The publishers report the sales during the first six months of its issue to have been 14,000 copies. It has been favourably reviewed by the press in America, with one exception, which forms the subject of comment in a 'dream which might be true.'
>
> It may be well to define the position the work under consideration occupies in the world of literature. It is not a work of fiction; the characters presented may be somewhat fictitious, but their like may be found connected with most of the churches in our own country as well as America. The veil of fiction is thrown over the argument to draw attention to it; but there is no concealment of purpose. The avowed aim of the work is to present to the reader the variety of arguments adduced in favour of baptism by immersion, and these arguments urged not by baptist writers, but gleaned from pædobaptist (especially Presbyterian) authorities upon the subject. Whatever, therefore, may be the opinion of the full force of these arguments, there still rests a mass of positive evidence upon the subject to be adduced solely in favour of the baptist principles. The statements made go to prove that sprinkling is not baptism. The argument that immersion is baptism is incidentally introduced to complete the case; but the work may fairly be reckoned as an argument for baptism by immersion."

We have read the book thoroughly, and though we cannot endorse all it contains, and making some allowance for certain American ideas, we were much pleased with it, and do not hesitate to commend it, as remarkably interesting, and containing many forcible and well-sustained arguments in favour of immersion, some of which will be new to English readers. Of course we expect in a work of this kind that the writer will take care to make the advocate of his own views have the best of the argument. At all events this baptist novel, if it must be called one, will contrast favourably with an Independent novel, published a few years ago by Snow, and called, "Confessions of a Baptist."

"A Dream that might be true" is given as a supplement. First we have a copy of an unfavourable Review of the work from the pen of Dr. Rice, Editor of the *St. Louis Presbyterian*; and then, in two chapters, the Author's Dream, in which the Review is reviewed, the leading arguments in the book are briefly recapitulated, and further important results are recorded.

The author of the book seems to have had Presbyterians chiefly in view, and he is severe on the inconsistencies of some of their most eminent "Doctors of Divinity." We observe that the work has been lately republished in Australia, in three shilling numbers. We should be glad to hear of a cheap edition for the special enlightenment of the Presbyterians of Scotland, and their redoubtable brethren in the North of Ireland.

Correspondence.

INJURIOUS EFFECTS OF INCONSISTENCY.

To the Editor of the Baptist Reporter.

Dear Sir,—Having in my last (at page 151) noticed some of the inconsistencies of religious professors, permit me now to point out some of the evil effects which result from those inconsistencies.

1. *They are infinitely hateful to the Father.* He is of purer eyes than "to behold iniquity;" but never is sin so aggravated in enormity as when it is found in a professor of religion. The sin which is committed by him, instead of ceasing to be sin because of the religious profession of him who perpetrates it, is immeasurably heightened by that very circumstance. Such sin is committed against the clearest light, against the faithful warnings of conscience, and the gentle pleadings of the blessed Spirit: and the peculiar restraints through which such an one must break before he can sin, increase the turpitude of the act tenfold. His path is fenced in as no other man's is; and consequently the guilt incurred by wandering must be greater in his case than in any other. Oh! that such may be made to feel and to hate the sins of which they have been guilty, and repair at once to the fountain opened for sin and uncleanness.

2. *They wound and dishonour the Son.* Jesus is thus wounded in the house of his friends. Though his heavenly glory and happiness are unaffected by such delinquencies, yet on earth his cause suffers; his gospel is dishonoured; the spread of his kingdom is impeded; and the honour of his name is tarnished! And will you, oh! professor, thus insult your best friend? Is not the name of Jesus dear to you? Are you not accustomed to sing,

"Jesus, I love thy charming name;
'Tis music to my ears!"

And will you cover that sacred name with a cloud of infamy? If you would not, then take care how you speak and act; and let your conduct in all things be "as becometh the Gospel of Christ."

3. *They "grieve the Holy Spirit."* The honour of Christ is infinitely dear to the Spirit. In fact his principal office is to *glorify* the Redeemer. "He," the Spirit, "shall glorify me," said our divine Lord when yet on earth. And never do any so deeply wound and so effectually grieve the blessed Spirit as when they dishonour Christ. Wound the name of Jesus, and you touch the heart of the Spirit, if we may so speak, in the tenderest place.

4. *They destroy the professor's own joy and peace of mind.* They are sure to bring darkness into the mind, and guilt into the conscience. They becloud the eye of faith; they enervate and palsy every christian grace; and compel the professor to cry out in the bitterness of his spirit, "My leanness! My leanness!" If the Spirit be grieved, and withdraw his light and influence, though but for a time, the consequences to the soul may easily be predicted. Deprive the most beautiful and vigorous flower of the light of the sun, of air, and moisture, and see how soon it will droop! And let but the Spirit leave us to ourselves, and our spiritual strength must fail, and all our graces wither.

5. *They impair, if not destroy, the professor's usefulness.*—In proportion to the degree of our inconsistency, will be the degree of our inefficiency, as labourers in the Lord's vineyard. The efforts of an inconsistent professor are neutralized by his own conduct; and the reviling world will contemptuously fling back in his face his warnings and invitations, repeating to him this proverb, "Physician, heal thyself!" In fact such a professor had far better hold his tongue upon the subject of religion before the world; for if he should speak, he would do more harm than good. A woman of a violent and unlovely temper repeatedly tried to induce her next door neighbour to attend the chapel with her, but had always failed. At length one evening she was more than usually earnest, and would know the reason why her neighbour invariably resisted all her appeals, whereupon the other replied, "Since you put me to it, Mrs. A., I will tell you. When I see that going

to chapel does you any good, and cures your temper, I will go too."

6. *They are injurious to the spirituality and holiness of other professors.* We all know something of the force of example, and especially of an evil example. Inconsistent professors are an injury to the church of which they are members. They make its atmosphere heavy and soporific. They ensnare others by their example and influence. To associate with them is to inflict a grievous injury upon oneself. They are not merely powerless for good, but they inflict an actual and positive evil. Like the five foolish virgins in the parable, they not only fall asleep themselves, but too frequently lull and stupify those who were once vigorous and active!

7. *They perplex and embarass the Inquirer.* Instead of strengthening the feeble knees they make them more tottering; instead of imparting vigour to "the weak hand," they make it more tremulous. We could refer to cases, did our space permit, in which anxious and seeking minds have been held in suspense and bondage for months, through the distressing influence which the inconsistencies of professors have had over them. But we must content ourselves with reminding our readers of our Lord's solemn words, that it were better for a man that a millstone were hanged about his neck, and that he were drowned in the depths of the sea, than that he should offend one of these little ones.

8. *They confirm the world in its rejection of the Gospel.* Professors are the world's Bible. It is in our conduct that the ungodly will study christianity. They will not trouble themselves to inspect the authenticated documents of our holy faith, but they will narrowly inspect our actions: and if in our lives we misrepresent christianity, and present it in a false, unworthy, and uninviting aspect to the world, will they not be hardened in their impenitence and unbelief? We are *the salt of the earth*: but if the salt have lost its savour, how shall the world be salted? We are *the light of the world*; but if the light be well nigh extinguished, or utterly concealed by the darkening veil of our inconsistencies, how can it illumine others! Its power to irradiate will be in proportion to the degree of its own brilliancy. We are *the epistles of Christ*, written by the Spirit, and sent to this fallen world, that, in our conduct and conversation, the mind and will of our Lord may "be known and read of all men." But if the epistles be defaced and blotted, if sin and satan be allowed to inscribe their ugly characters thereon, how can they make known the mind of Christ? We are *God's witnesses.* We are to testify for him to the world; and our evidence is to contain the truth, the whole truth, and nothing but the truth. But if the witness's mouth be closed, or if his evidence be false, the world's verdict will ever be *against* God!

The great reason why our churches enjoy so little prosperity is, that they have in them yet too many of this class. Let us, as churches, be more *holy*, and we shall be more *useful*. The world will be awed and won by our consistency. Our message will then be delivered with power, and the Spirit will be poured out upon us from on high. When our righteousness is as the waves of the sea, then shall our peace be as a river. "Let us search our ways, and turn unto the Lord, for he hath smitten and he will heal us: He hath wounded and he will bind up!"

Devonport. JOHN STOCK.

Christian Activity.

OUR UPPER CIRCLES.

WE are so accustomed to think of a lowly Saviour and of his gospel preached to the poor, so distinctly do we remember what he said about the camel and the needle's eye, that we are prone to turn away from the rich and noble as though we neither expected to get good nor to do good by intercourse with them. The spirit of the old cynic enters into us. We scorn the pride of those above us; but, it may be, with guiltier pride.

So it is. The noble, in lofty separatism, often spurn the poor, and disdain intercourse with beings who are of inferior blood. Vulgar habits, low cunning, and degrading vices, are regarded as the representative type of the whole class. How the poor or ignoble are sometimes treated by those who move in a loftier sphere the apostle James has told us, and verily he was right!

So it is. The poor, the hard-working men, women, and children, struggling for a bare subsistence, or at best for a scanty portion, often reproach the rich as insufferably proud, luxuriantly idle, heartless oppressors, revelling in fashionable sin! "Down with them" is the cry of the lawless mob. But that is not the cry that enters with approval into the ears of the Lord of Sabaoth.

So it is. Even the middle classes, as they are termed, are not exempt from this folly. Those who seem to realize in their position an answer to the prayer of Agur, "give me neither poverty or riches," can wrap themselves proudly in the mantle of mediocrity, and look with mistrust and aversion on both the upper and lower circles. But so it ought not to be.

There is one precious golden chain that can gracefully and permanently unite the separated circles. And there is but one. It is let down from heaven to earth that men of all classes may be united by a willing bond of indissoluble union. This chain is, sympathy with the divine Saviour's love. Love from his heart enters ours. Love from our heart returns to his. It experiences no strain in bringing into immediate contact and conjunction the upper and lower.

One part of the chain, "the missing link," we are told, has been found. It is now proved that the love of Christ can enter the hovels of destitution and the dens of iniquity, and draw pure gold out of those fires to form a fitting part of one great eternal chain. We rejoice at the discovery. We redouble our efforts. We take an interest in the Bible women. We pray for their success. We contribute a portion of our substance to help on the great work. Good. So far good.

But who cares for the rich? Who schemes, and labours, and prays for them? Comparatively few. Wilberforce took a right aim when he wrote and published his "Practical View of Christianity," and the work has had its reward. There have been and there still are those among the titled and coroneted who are not ashamed to own themselves disciples of the meek and lowly Jesus, and whose bright example brings some of the pure light of heaven within the dazzling circle of worldly glory. The names of Huntingdon, Colquhoun, Teignmouth, Bexley, Roden, Shaftesbury, Noel, and Teynham, and others equally distinguished, dead or living, are familiar to us. We thank God that "the things that are impossible with man are possible with God." Still the question recurs—Who schemes, and labours, and prays for the rich?

But are they not in a condition to care for themselves? Have they not abundance of means and appliances of which the poor are deprived? Why need we trouble ourselves on their account? If we did; what hope would there be of success? Let us beware. There lurks a secret meaning in this questioning. It is only another way of saying, what do we care for their souls!

A mother's love is as lovely under robes of royalty as in plain clothing. A well-trained harmonious household, in the free exercise of all the domestic affections, is as beautiful an object in a palace as in a four-roomed weather-board cottage. We pay our passing tribute to Royalty now widowed, and to the princely departed.

Why should we not look in the same direction for full and clear manifestations of a higher, purer, holier, more unselfish love? Why may we not find in the baronial manor, in the lordly castle, or in the palaces of kings, men and women in whom the spirit of the Lord dwells, and of whom we might take knowledge that they have been with Jesus? All have sinned. All are under the curse. All need a Saviour. The love of Christ knows no class distinctions.

What can we do? The rich may influence us. How can we influence them? Surely the master mind works in the right direction. He begins with the lower and rises to the higher. From the fishermen of Galilee onward and upward, to the priests, the honourable women, and Cæsar's household. Let us not forget that it is the Spirit of God in man that works; and that he can work as easily in one direction as in another. And let us not forget that He did so work in the heart of kings, that one has taught our hearts to pray and our lips to sing, while another has left us proverbs and sayings that can never be allowed to wither or die.

What can we do, then, to benefit the rich as well as the poor? One thing we can all do—we can pray for them, that they may be rich in faith and heirs of the kingdom, and then consecrate their wealth and their influence to Christ. We can do more, as we shall see on further consideration.

Revivals and Awakenings.

WESTMORELAND.

Mr. William Carter, who, we presume, is an itinerating Evangelist, writes to the *Revival*—

"Dear Brother,—I was in Westmoreland for a fortnight, at Windermere and Kendal, and you will be pleased to hear of the gracious work which the Lord wrought in those places. I arrived in Windermere on the 4th of March; and we held meetings every night that week in the Assembly Rooms, capable of holding not more than three hundred persons. This place was far too strait for the people who flocked to hear the gospel, and this being so scattered a population makes it the more remarkable. During these meetings, the Lord's presence and blessing were realized in a truly blessed manner. Some of the very vilest sinners in the neighbourhood, and also some of the most respectable, nominally religious persons, were broken up and brought to Christ, the Lord giving them a true sight and sense of their guilt and danger.

On the Saturday evening, Robert Somerville, Esq., my host, invited a number of christians and others to tea and social intercourse at his own house. About sixty were present in his drawing room, and the Lord's power was upon us. I spoke a word, chiefly to the building up and edifying of christians, from John xxi., dwelling especially on the Lord's words to Peter, 'Lovest thou me more than these?' (I believe that 'these' meant the fishes which were spread out before the disciples, for surely the Lord would never incite envy in the minds of the disciples by setting one before another.) After explaining this scripture, I begged the company present to take this question personally to themselves, as from the Lord, 'Lovest thou me more than these?' Answer it to Jesus. Now, you know, and the Lord knows what 'these' are in your case. They are not fishes with you, but houses, perhaps, or lands, or gold, or silver, or, in short, any object that may rival Christ in your affections. While pressing home these truths, the Lord wrought most powerfully on the minds of all present. Dr. —— began to sob aloud. He was fairly broken up. The world had had a powerful hold on him. He had been a regular attendant at church, and a most upright man, but had never been converted, never known his sins forgiven through faith in the precious blood of Christ. But now the Lord had cut the strings of all that bound him to earth. He was brought there and then on the spot to Christ, and when I went and spoke to him, in the presence of all the people, I found him deeply impressed by a sense of the love of Christ. God had given him a sight of Jesus, and his heart was filled with joy and peace through believing. It was indeed a touching scene; many were weeping. Captain ——, only very recently brought to Christ, came up to his friend, took hold of his hand, and sobbing aloud, said, in broken accents, 'Old fellow, I'm glad to see it, I'm glad to see it.' The company broke up, I believe, never to forget that evening party. On the Sunday it was a blessed day. Many were converted. I had to leave on Monday for Kendal, where I was appointed to preach, but it was thought wise to get together those who had been converted in Windermere and meet them for tea. My dear wife stayed at this meeting, while I went on to Kendal. Sixty-four present in that social meeting boldly testified that God for Christ's sake had pardoned their sins; that they could rest upon the finished work of Christ on the cross.

At Kendal the Lord was with us. I had visited this town some six weeks before, and had had much blessing, so that the people were somewhat prepared for these services. I preached in the Town Hall for some nights, and the place was densely packed. The partitions were taken down; and the various rooms adjoining the hall were crowded, and every spot that could be made available for standing room, even down to the street. The Lord gave power in testimony, and most blessed results followed. It would be impossible for me to enumerate the many cases of conversion which came under our notice. Suffice it to say, that we could scarcely get to close the meetings. On Wednesday we were there till after eleven, and on Thursday till past midnight. In these meetings there was the entire absence of all excitement, but there was the calm, solemn, realized presence of God.

On the Friday, a tea meeting was given to those that had received blessing in these meetings, to which the dear friends from Windermere were also invited. Upwards of three hundred sat down to tea in Fell-side school-room. In the evening we had social intercourse, and liberty was given to any to speak who had received blessing. Upward of sixty spoke, and testified that God for Christ's sake had pardoned all their sins. At the close of the meeting I proposed that the Kendal friends should escort those from Windermere down to the railway station, for a special train had been hired for them. About four hundred of us marshalled through the town to the station, singing as we went, 'The coming of Jesus, oh sinner, draws near.' This was given out two lines at a time, together with a solemn scripture, calculated to arrest the attention of the unconverted. After a word of prayer in the station, the Windermere friends got into the train, and we sung altogether the hymn, 'In loudest strains this note shall swell,' &c.; and while singing this the train carried them away.

The company now dispersed, and I hurried to my lodgings, exceedingly tired. Scarcely had I taken off my boots, however, before I heard singing; the whole of the Kendal people had gathered in front of the house, and my host came in and said, 'It's no use, they wont go away until they have seen you and bid you good night.' I went down in my slippers, and after speaking a few words, asked them to be satisfied with my bidding them good night altogether, when they struck up singing, 'Shall we ever all meet again?' After this they quietly dispersed, and I retired, weary in body, but praising the Lord for the manifest blessing he had vouchsafed through the preaching of Jesus."

Narratives and Anecdotes.

THE WESTERN COASTS OF AFRICA.

AT this juncture, when the question of the bondage or freedom of millions of the negro race, has provoked a tremendous conflict in the northern continent of America, it may afford some relief, not unmixed with hope, if we glance at what has been done for the benefit of the natives on these coasts, from which chiefly the negroes of the Southern States, or their fathers, were sold into the hateful bondage of slavery.

"The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal missionary operations, we find that that church has fifteen stations, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools, and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labours in this locality, 'that thirty thousand civilized Africans in Freetown worship God every sabbath-day, in twenty-three churches built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the Gospel in their native lands, who are scattered in widely separated parts of the continent.'

In the Sherbro and Mendi countries the American Missionary Association has a mission consisting of four stations and out-stations, besides nine places in the neighbouring villages, where the Gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only is used. The number of missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants.

Immediately adjoining stands the free, self-sustaining, accredited republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce; all the political insignia of a prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave-trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberia Annual Conference of the Methodist Episcopal Church, comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistant-teachers, &c., all coloured. There are seventeen missionary stations, comprising fifteen hundred and sixty members, over one hundred of whom are native converts, eight hundred and sixty-two sabbath school scholars, an academy and seminary, and an African bishop.

The Presbyterians (Old School) Church has four ministers, nine male and three female assistants, one hundred and ninety-one communicants, one high school, and fourteen boys at a boarding school, and one hundred and twenty-five day male scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal Church has a bishop, four white missionaries and eight coloured, three of whom are natives. Day school scholars five hundred and fifty; communicants two hundred and fifty, more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist Church has over seventy missionaries and teachers, and, according to the report of the association, which met in Monrovia, December, 1857, near one thousand members.

The missions of the Wesleyan Church on the Gold Coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number of foreign missionaries is three, and nine native assistant missionaries, and thirty-one native local preachers. They have two thousand one hundred and thirty-five church members, thirty-five schools, twenty-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christiansbourg, Akropong (forty miles in the interior) Abude, Gyadam, and Abokodi. The Akra and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are in the press. A seminary for the education of native catechists is established at Akropong.

On the slave coast, further to the east, christian missions are doing a great work. In Lagos are one baptist missionary, one Wesleyan church, well attended, two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended, and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

At Ijaye, Oyo, Ibadan, and Omoboso, towns north and east of Abeokuta, the English Episcopal Church have stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as many cities, from Lagos on the coast to Ogbomishaw, nearly two hundred miles in the interior. It also has about twenty labourers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptised into the fellowship of the churches of these missions.

In the Cameroons river, a few miles from its mouth, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing, and the New Testament entirely printed in the Isubu.

On Corisco Island, forty miles above the Gaboon river, are Presbyterian missionaries (Americans) with three stations and fifty boarding scholars. The language (Benga) has been mastered, and several tracts have been printed.

On the Gaboon river is the mission of the American Board. They have three stations, one eighty miles in the interior, with about thirty-six boarding scholars, and one-third as many day scholars. Two languages, the Mepongue and the Bakele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger, under the leadership of the Rev. S. Crowther (native African). If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent may be confidently anticipated." *Colonization Herald.*

Baptisms.

FOREIGN.

JAMAICA, *Salter's Hill.*—On Friday morning, April 18, after a prayer meeting held in the chapel, fifty-four candidates for baptism, consisting of twenty-five men and twenty-nine women, repaired to the Orange river, at a distance of about a quarter of an hour's walk, where, after an introductory service by Mr. Dendy, the pastor of the church, they were baptized in the presence of a large assembly, who lined both banks of the river. At half-past ten a service was held in the chapel to celebrate the twenty-sixth anniversary of its opening. An address was given to the newly baptized; after which, two resolutions, relative to the anniversary, were spoken to by friends connected with the church, expressing thankfulness to God for his tions, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred church members.

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Australia—*Baptism of Two Missionaries at Sydney.*—On Wednesday evening, Feb. 20, Mr. A. W. Murray and Mrs. Murray, who for nearly twenty-five years have laboured in the South Sea Islands, as missionaries in connection with the London Missionary Society, were immersed in Bathurst Street Chapel, on a profession of their faith in Christ. A large assembly gathered to witness the interesting and solemn act. The engagements were opened by devotional services, conducted by Mr. R. Moneyment, baptist minister, Balmain. After which Mr. Murray delivered an address explanatory of his change of views, and assigning the reasons for it. Mr. J. B. McCure, baptist minister, Sydney, also delivered an address, after which the candidates were immersed in accordance with the command of Christ by Mr. James Voller, pastor of the Bathurst Street church.

DOMESTIC.

Leeds.—*Baptist Mission to the Unconverted.*—On Thursday evening, April 24th, seventeen candidates were baptized on a profession of faith in South Parade chapel by Mr. Stutterd—twelve females and five males. Two were formerly Wesleyans, one had been a member of that body thirty years, and in a debate with Mr. S. on the baptismal question was convinced of her duty and had no peace in her own mind until she had obeyed the Saviour's command. Mr. S. addressed the spectators, and entreated them to read the New Testament for themselves, especially the Acts of the Apostles, for there they would find the mind and will of Christ, but especially to read it with prayer. Ten of those candidates will unite with the newly formed church at York Road, the others with the church at South Parade.

"Often, O Sovereign Lord, renew
The wonders of this day."

S. A. S.

Woolwich, *Queen Street.* — Four males and two females made a public profession of their faith and were baptized by Mr. Teall on Lord's-day, April 20th. One of these was the seventh son of pious parents, whose brothers and sister had long been united to the visible church. He was for many years in the army—had run great lengths in sin—was in many posts of danger during the Indian mutiny—at last, through the mercy of God, returned safely to England—heard the gospel preached with power—became converted in his forty-second year—and, with the most heartfelt gratitude and devotion to his Saviour, yielded obedience to his command. Truly God hears the prayers of pious parents! "Though the vision tarry, wait for it."

W. H. W.

Gretton, *Northamptonshire.* — On Tuesday evening, May 6, our pastor, Mr. Hardwick, after discoursing on the baptism of John, "whence was it? from heaven, or of men?" baptized three believers; and on Tuesday, May 13, after an impressive sermon from "Buried with him in baptism," four more thus publicly obeyed their Lord in his own ordinance. We are happy to say the Lord is graciously pouring out his Spirit upon us, in answer to the earnest prayers of his people. Our prayer meetings are now held on five nights of the week, and are well attended.

J. B. S.

ILKESTON, *Derbyshire*.—We are now united in prayer and effort, and God is blessing us. On Lord's-day, May 11, thirteen friends put on Christ by baptism. Our new place of worship was crowded. We have yet many candidates, and we expect soon to baptize a greater number. Some of the roughest characters in our proverbially rough town are now serious and anxious inquirers after the way of life. All our services are well attended, especially the cottage prayer meetings, which are crowded. Our sabbath school, too, is partaking of the benefit. A large number of young men who had left the school have returned, and are now devoted and active. Truly God hath done, and is doing, great things for us, whereof we are glad. Our *Newthorpe* branch has also been greatly blessed. Since July last they have baptized eighty candidates. S. C.

LOSCOE, *Derbyshire*.—We regret that we have not space for the extended and pleasing report forwarded by D. M. We give the leading facts. Loscoe is in the same region as Ilkeston and Newthorpe, and as at those places a cheering revival has been enjoyed. On Friday, April 18, thirty-eight believers—fourteen women and twenty-four men—were baptized by Mr. Hickling, the pastor, after a brief discourse by Mr. Frisby, chaplain of the Nottingham General Cemetery, from, "And he went on his way rejoicing." In the afternoon a large tea meeting was held in the new and spacious school room, when the pastor was presented with a valuable collection of books, and several stirring addresses were delivered.

HEYWOOD, *Lancashire*.—We have often been delighted and had our hearts cheered by your reports from month to month of the baptism of believers in Jesus. After a lengthened period of spiritual drought, God has been graciously pleased to visit us in love and mercy. On Lord's-day evening, April 27th, after an instructive discourse from "And now, why tarriest thou? arise, and be baptized," our pastor, Mr. Dunkley, baptized two young females, teachers from our sabbath school. We have more candidates, and many inquirers. W. M.

ELGIN, *Scotland*.—Our pastor, Mr. James Macfarlaine, baptized one young woman, April 13. Like many others, she had long resisted, but now yielded her heart to Christ. On the next sabbath, a young man, a deacon of an Independent church in Perth, and an occasional preacher, was also baptised, after which he delivered an address, when he assigned reasons for the step he had taken. He had, he said, for the past six years endured some severe lashings of conscience for his neglect of this obvious duty. We had also three baptismal services early in May, when six more thus obeyed the command of their Lord and Saviour. Others are also inquiring for the good old way.

[We wish our friends in Scotland would favour us with reports of their additions by baptism, as we feel much interest in the progress of baptist principles in that country.]

LYDBROOK, *Gloucestershire*.—Our friends meet nightly for solemn and earnest prayer to God, and he is blessing us with additions. On April 13, two believers were baptized; and on May 18, eight more followed in their steps, four of whom were sabbath scholars. One of the candidates was a youth of sixteen who was strongly opposed by some of his relatives. So it is now as it was of old, while we were quiet the enemy was quiet, but now he rages. This only serves to draw us closer together, for we know that greater is he that is for us than all that are against us. W. C.

CINDERFORD, *Forest of Dean*.—On the first sabbath in May, after a discourse by our minister, Mr. P. Prees, to a crowded audience, from "Wherefore didst thou not obey the voice of the Lord?" he had the pleasure of baptising seven more disciples of Christ. The youngest was fourteen, and the eldest seventy-four. The eldest could say with the youngest, It was the love of Christ which constrained me thus to fulfil all righteousness.

So down into the watery deep,
With willing steps we go;
His kind commands we love to keep,
And do his will below.

J. W.

SWANWICK, *Derbyshire*.—Six male friends, believers in Jesus, followed their Lord through the baptismal stream, on Lord's-day, April 20. The ordinance was administered by Mr. T. W. Handford, of Rawdon College. Four were from our village station at Amber Row. We pray that they all may adorn their profession by a holy walk and conversation. W. B.

Sudbury, *Suffolk*.—On Wednesday evening, March 26, two females were baptised by Mr. Bentley; and on Thursday evening, May 1, six more followed their Lord in this ordinance. Two of these were Independents, who had long seen believers' baptism to be right, and at last yielded to their convictions, by coming to ask our minister to baptize them. We trust the time is coming when those who see believers' baptism to be right will not only thus follow out personally their convictions, but, by joining themselves to the churches of baptized believers, aid in upholding this scriptural and profitable ordinance.

G. B.

Sunnyside, *Lancashire*.—On Wednesday evening, April 30, eight believers in Jesus were baptized by Mr. Nichols in the presence of a large number of spectators—two were females and six were young men. One had been a Wesleyan. Seeing it her duty to obey Christ in this ordinance, she met with considerable opposition, but has now cast in her lot with us. On the sabbath following they were all received into our fellowship, after an address from "Come in, thou blessed of the Lord."

Arnold, *near Nottingham*. — Five believers were baptized, May 11, on a profession of their faith, and added to us on the same day. Four of them were young in years. Three had been scholars in our sabbath school, and one had been trained up in the Established Church, but now ventured to join the sect everywhere spoken against. It was truly a refreshing season. M. G.

Hinckley.—Looking over your reports of baptisms, I have not seen any from this place. Our pastor, Mr. Parkinson, baptized two female friends on Lord's-day, May 11. On Wednesday evening, May 14, Mr. P. baptized four candidates at *Earl Shilton*. We have had many other baptisms during the pastorate of Mr. P. which have not been reported.

M. M

Forest Row, *Sussex*, *Bethesda*.—On Wednesday evening, April 30, four believers were immersed by Mr. H. Flower; and on the following sabbath they, with two other friends, were admitted into the fellowship of the church.

B. C.

Leicester, *Friar Lane*.—Four young female friends were baptized by Mr. Pike on the first sabbath in May.

Bedford.—After preaching on the subject, Mr. Killen baptized six candidates, April 27. It was an interesting and impressive service, producing conviction on the minds of two friends that this is the right way of putting on the christian profession—not an unusual result of witnessing the ordinance administered.

Forncett, *Norfolk*.—We have had a few baptismal services recently. On April 6, two young men thus put on Christ; on April 10, one young woman, a Wesleyan; and on May 4, two men, who had long heard the gospel at our place of worship. We have more candidates.

Olney, *Bucks*.—After a sermon from "The glorious gospel of the blessed God," our pastor, Mr. F. Timmis, baptized seven candidates, April 6. Two of them had formerly been Roman Catholics. They were all added to the church. The congregation was good, attentive, and orderly. Others are coming forward. R. P.

Mirfield, *Yorkshire*. — We had a public baptism on Thursday evening, May 8, when our pastor, Mr. Albrecht, had the pleasure of immersing five believers in the Lord Jesus. These were added to the church on the following sabbath. G. J.

London, *Metropolitan Tabernacle*.—April 24, fifteen; May 1, thirteen; by Mr. Spurgeon. C. B.

WALES.

Neath.—I am happy in being able to report that in the afternoon of the first sabbath in May we were privileged, as the result of an awakening which has taken place in our little congregation, to baptize ten believers, who were all received into the fellowship of the church the same evening at the Lord's Supper. Both ordinances were administered by the Rev. G. P. Evans, of Swansea, our church being at present without a pastor. One of the candidates was an elderly man, whose wife has been many years a believer, and whose heart has been now greatly gladdened by her husband's adhesion to the cause of Christ. The rest were all young men and women. Two were a husband and wife, whose married life had been a very unhappy one until brought under the gospel; but now they "go on their way rejoicing," gladdening also their relatives; the father and mother of the wife having been followers of Christ for many years. Two others are sisters, and their conversion from a very giddy thoughtless course of life promises to be the means of bringing the whole family to God; their aged father and mother having already begun to inquire the way to Zion, while their sister, who had left us, has also bethought her of her ways, and returned in penitence to the bosom of the church. Another is a young man just married, whose wife had much fallen back from her privileges, but who now sought restoration, and was received with her husband to a renewal of her church covenant. Another was brought to Jesus through the kind and judicious influence of a pious fellow-servant; and another through being led to the house of God by a young friend. The remaining two, both young men, have been brought to Christ by the preaching of the word. So various are the ways of God in bringing sinners to himself. We are deeply thankful for this display of his goodness, as our church has been in a very depressed state for a long time past; but now the congregations are increasing, the prayer meetings are well attended, backsliders are repenting and returning, and one after another is coming to us asking after Christ, and saying, "We will go with you, for we believe that God is with you." To his name be all the glory! A. C.

Cardiff, Bethany.—Our new pastor, Mr. Griffiths, immersed seven males and five females on the first sabbath in May. Two brothers were the sons of one of the deacons; and one was the youngest son of the late Mr. Jones, formerly pastor of the church for forty years; which pleasing circumstance was the means of drawing together a large number of persons who held the memory of his father's long and blameless career, as a sincere and devoted christian and faithful minister, in great respect. The chapel was densely crowded, many being unable to gain admittance. Several of the candidates received their first religious impressions through attending the revival meetings lately held here by Dr. Palmer and his lady, from America, who have been the means of doing much good in this neighbourhood. J. J.

Cardiff, Canton, Hope Chapel.—Mr. Bailey had the pleasure of baptizing six disciples of the Saviour on Wednesday evening, May 21. We are also glad to report that we have many more coming forward, of whom we have hope.

P.S.—Our *Cardiff Times* tells us of "a grand gala day" in this neighbourhood at what it calls a "christening ceremony," when a brass band "played a number of select pieces, amongst which was the 'Heiress Polka,' composed expressly for the occasion."

Sarn, Montgomeryshire.—Our pastor, Mr. Owens, immersed seven believers in the Lord Jesus on a profession of their faith in him as their only Saviour, on the first sabbath in April. Having thus engaged in the service of a good master, we hope they will continue good and faithful servants until death. And on May 4, another young disciple was baptized on the profession of her faith in Jesus. May her example stimulate many more to devote their youth to God. D. R. O.

Builth, Breconshire.—Our pastor, Mr. Phillip, had the pleasure of baptizing four believers in February, three in March, and four in May. We have a beautiful baptistry in the river Wye, and it is a delightful sight to see crowds of spectators on the banks witnessing the solemn ordinance. Two of those baptized in May were husband and wife, who had been for years members with the Independents. Others are on the way, and we hope soon to report more baptisms. W. T.

Beaufort, Breconshire.—Our pastor, Mr. Tovey, led four believers down into the water and baptized them, April 13. We are making progress, the Lord working with us. J. W.

NOTICE.—We desire to offer our best thanks to the friends who have kindly furnished the above very pleasing and cheering reports. At the same time we cannot hide from ourselves and our readers the strong persuasion, which we have sufficient reasons for entertaining, that many more such might be reported every month. And why not? The Holy Spirit has given such records in the "Acts of the Apostles." Who, then, has a right to forbid the publication of similar instances of obedience and devotion in our day, not for parade or vain boasting, but to the glory of Divine grace and goodness? We hope that none of our friends will allow themselves to be hindered from sending reports, or begrudge a few minutes and a penny stamp in sending them.

Baptism Facts and Anecdotes.

TABAL—BAPTIZE—DIP.

"We were just looking at Barnes on Baptism."

"I did not know he had ever written on the subject, except some very singular remarks he made in his Notes on the third chapter of Matthew."

"It was those we were examining, and I infer that you do not think very favourably of his argument."

"I think he makes a very strong argument for the baptists."

"How so?"

"Simply thus: it is an axiom in logic as well as in mathematics, that 'things which are equal to the same thing, are equal to one another.' Now he states a very remarkable and exceedingly significant fact, when he says that the Hebrew word *tabal* is rendered by the word *baptize*. It occurs, he says, fifteen times in the Hebrew Bible. Now when the Jews translated their Scriptures into Greek, whenever they came to this word, they rendered it *baptize*; and when our translators came to this same word, they rendered it by the English word *dip*. It follows, therefore, since dip in English and baptize in Greek are both equivalent to *tabal* in Hebrew, they must be equivalent to each other.

Mr. Barnes says further, that the true way to ascertain the meaning of this word among the Jews, is to examine carefully the fifteen places where it occurs in the Old Testament. I see, Miss Ernest, that you have the Bible in your hand; suppose you turn to those places, and let us see how they read. It will not take more than a few minutes of our time."

"I had gotten the book for that very purpose, sir. I like this way of study, comparing Scripture with Scripture. I always feel better satisfied with my conclusions, when I have drawn them for myself directly from the Bible.

Well, here is the first place, Leviticus iv. 6: 'And the priest shall *dip* his finger in the blood.'

The second, Leviticus xiv. 6: 'And shall *dip* them into the blood of the bird that was killed over running water.'

The third, Leviticus xiv. 51: 'And *dip* them in the blood of the slain bird and in the running water.'

The fourth, Numbers xix. 18: 'And a clean person shall take hyssop, and *dip* it into the water.'

The fifth, Ruth ii. 14: 'And Boaz said unto her at meal time, Come thou hither, and eat of the bread, and *dip* thy morsel in the vinegar.'

The sixth, Exodus xii. 22: 'And ye shall take a bunch of hyssop, and *dip* it in the blood.'

The seventh, Deuteronomy xxx. 24: 'And let him *dip* his foot in oil.'

The eighth, Ezekiel xxiii. 15: 'Exceeding in *dyed* attire.'

The ninth, Job. ix. 31: 'Yet shalt thou *plunge* me in the ditch.'

The tenth, Leviticus ix. 9: 'And he *dipped* his finger in the blood.'

The eleventh, 1 Samuel xiv. 27: 'And he (Jonathan) put forth the end of the rod that was in his hand, and *dipped* it in the honeycomb.'

The twelfth, 2 Kings viii. 15: 'And he (Hazael) took a thick cloth, and *dipped* it in the water, and spread it on his face.'

The thirteenth, Joshua iii. 15: 'The feet of the priests that bare the ark were *dipped* in the brim of Jordan.'

The fourteenth, 2 Kings v. 14: 'And he went down, and *dipped* himself seven times in Jordan.'

The fifteenth, Genesis xxxvii. 31: 'And they took Joseph's coat, and killed a kid, and *dipped* the coat in the blood.'

The passage in 2 Kings v. 14, is very remarkable, since it corresponds precisely in the Septuagint to the text in Matthew. The Septuagint says of Naaman, *Ebaptizato en to Jordane.* Matthew says of the people baptized by John, *Ebaptisonto en to Jordane.* Nobody has ever questioned the correctness of the translation in Kings. He *dipped* himself in Jordan; and had Matthew been translated by the same rule, it must have read, they were *dipped* by John *in Jordan*."—From *Theodosia Ernest.*

Sabbath Schools and Education.

ON TEACHING CHRISTIANITY TO THE YOUNG.

CHRISTIANITY is manifestly adapted to be universal. It is suited to be the religion of the whole family of man. Its glorious Founder has constituted it upon this very principle. It is suited to the prince and the peasant, to the sage and the savage, to the wealthy and the poor, to the old and the young, to the freeman and the slave. It flatters no class, it excludes none. It requires all to be saved as sinners by the free mercy of God through the sacrificial blood of Jesus; and it rejects none who are heartily willing to be saved on such terms. Now a religion which God has adapted to universality shall one day be universal. Look at the foundation which Jehovah has laid for the magnificent temple of christianity, and from that judge how vast is the edifice which He intends to rear. The building shall be as wide as the basis laid for it. Divine adaptations indicate divine intentions.

But how is this religion to become universal? How does God intend to render christianity everywhere triumphant? Clearly by his own blessing upon the prayers and toils of his church; or in other words, by the mission of the church to the world. At first the religion of the Son of God was confined within the limits of Palestine, the scene of the personal ministry of our Lord; and if now that blessed religion has power elsewhere, it is owing to the radiation of its light through missionary labours. Obviously, the gospel can only be diffused by the efforts of those who believe in its teachings. Who else will trouble themselves to spread it? Will men of the world, who sneer at its holy teachings, accounting its method of salvation a delusion, and its morality a severe yoke? Will mere formalists and pharisees, who have never renounced their own righteousness, and embraced the merits of the Saviour? No; it must, from the nature of the case, remain with the church to spread "the truth as it is in Jesus." If the world is to be converted, the church must be essentially a missionary fraternity, and every member must consider himself pledged to do what he can to advance this glorious consummation. The gospel of the grace of God, then, and the true church, are essentially Missionary.

But have our instructors of youth sufficiently pondered this feature of evangelical religion? Have they adequately realised this aspect of christianity? And have they properly inculcated it upon their charges?

No man can faithfully teach the religion of Jesus Christ who does not set forth this principle fully and repeatedly. Catechisms and creeds, if scriptural, are excellent in their places; but he who confines himself to these, in the instruction of the young, is acting as unwisely as that medical man would, who, in training a student for the healing art, should teach him nothing but the form and functions of the human skeleton. Teachers must bring out the broad, genial principles of christianity; they must not confine themselves to the mere dogmas of any school of theology; nor to the peculiarities of any form of ecclesiastical polity, however venerable and scriptural; but in addition to all this, must set forth the gospel in its comprehensiveness, in its aspect of mercy towards a perishing world, and in the missionary obligations which it imposes upon all the faithful. This, and nothing short of this, is teaching christianity.

But have our teachers of the young, as a body, done this? We put it most respectfully to their consciences, whether they have given sufficient prominence to the essentially missionary character of our holy religion? Have they not been more anxious to train their disciples to be good Churchmen, or good Methodists, or good Presbyterians, or good Congregationalists, than they have been to make them Missionary Christians? Let there be a faithful review of past labours; and let all resolve, that henceforth the essentially missionary character of christianity shall be one great topic, for teaching and illustration, in our schools.

Golden Opportunity.

Religious Tracts.

OUR NEW SERIES OF TRACTS ON BAPTISM.

We have reasons for apprehending that some of our good friends who have lately applied to us for grants of tracts on baptism have not read the remarks we made on this subject at page 130 of our April number. We must, therefore, in reply to their applications, refer them to that statement.

It is our intention that the new series we propose to issue shall be adapted, as much as possible, to the circumstances of the times. We intend each of them to be on some leading topic of the baptismal controversy, briefly but comprehensively stated. With regard to their appearance, we shall drop the old tract size, and adopt the small book form to render them more attractive. And in order to the transmission of a greater quantity by book post they will be printed on thin but good paper, of such a size and shape also, that single or more copies may be enclosed in the envelope of a letter.

But our friends must kindly indulge us with their patience. We are not yet able to say when they will appear, but as soon as we can speak with certainty we shall not fail to announce them.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—The latest number of the *Australian (Baptist) Evangelist*, dated, March 18, which has reached us, mentions that the anniversary sermons of the Albert Street Chapel, Melbourne, were preached on March 9; and on the 11th, after a large tea meeting, the pastor, Rev. I. New, stated that £858 17s. had been obtained towards the debt during the year, inclusive of the present collections and profits of tea. Verily "the gold of that land is good," and our friends are making good use of it. At Castlemaine also, £150 had been cleared by a bazaar in the market house.

Proposed Baptist Mission to the South Seas.—A correspondent of the *Evangelist*, at Sydney, in referring to the missionary whose baptism we have mentioned at page 100, observes, "Mr. Murray intends to reside in or near Sydney, and arrangements will be made by which his valuable ministrations will be rendered as efficient as possible to the advancement of Christ's kingdom in our midst. The following question is presented for the consideration of the members, officers, and pastors of all baptist churches in the Australias. May we not, and *ought we not*, as a denomination, to have a mission to the heathen in the South Seas? There are large islands, largely populated, yet untouched by missionary effort. Could not men and money be raised by Australian churches with which to begin such a mission and carry it on. Already in anticipation of such a glorious work, a sum quite equal to that with which the baptist missionary movement was begun, has been subscribed at different times by friends at Bathurst Street, at the Monthly Missionary Prayer Meeting. As, however, this is a subject in which our brother Murray is deeply interested, he may write more upon it at another time. As our brother throws himself most unreservedly into our ranks, to be henceforth identified with us, he is, with his estimable wife, most affectionately commended to the sympathy and love of the denomination, as one pre-eminently deserving of it."

DOMESTIC.

DERBY, *Osmaston Road.*—Having seen this new place of worship, we almost regret that we said in our last that we should attempt a description of it. For the place, externally and internally, so far exceeded our expectations, as to make us feel our incompetency to the task. Briefly, however, we may state that the site is prominent, and the outward appearance of the building, with its high roof and adjoining tower and spire, is commanding. The interior is fitted up very tastefully, but with every regard to convenience and comfort. Altogether this "church," we suppose we must call it, has a very "ecclesiastical" aspect, altogether new among the

General Baptists. Bearing in mind that this section of the body have also a more spacious place of worship in the old part of the town, our thoughts reverted to just seventy-three years ago. On the evening of May 31, 1789, a stranger passing along Willow Row, might have seen a little but stout and clerical-looking man in a bob wig, standing on a chair with his back to a wall, a New Testament in his hand, and a few people around him. He is about to give out his text. Hark! what is it? "I bring you good tidings of great joy." And verily he did! That little man was Dan Taylor; who, returning to London, had, after a few years, under his tuition, a young student from Edmonton, whom he baptized, and who afterwards became pastor of the little flock in Derby. That student was John Gregory Pike.

Old Canterbury.—We feel certain that our friends will peruse the following paragraph with considerable interest. At a recent tea-meeting of the collectors for a new baptist chapel in this ancient metropolis of Episcopacy, the Rev. C. Kirtland remarked that "no one could say a larger place of worship was not required. Persons had kept away from King-street and went to other places because they could not be accommodated here. It was to him a matter of heartfelt joy and devout gratitude to God, after nearly eleven years of ministerial labour in the face of powerful hostile influences, to see the public means of grace so well attended. Considering what they had to contend with from circumstances which were inseparable from an archiepiscopal city, £800 was a large sum to raise. And he thought that, in a place like this, where formalism was supreme; where the simple Gospel was hid beneath imposing rituals; where State-Churchism had its stronghold; where wealth and social influence were all on one side; and where powerful efforts were made to keep Protestant Nonconformity small and despised, other churches had an interest in seeing the denomination occupy a strong position. The signs of the times were in some respects portentous. They pointed to a great conflict which would shake to its foundations every ecclesiastical and religious organisation which was not of the truth. They might depend on it this would be no sham fight, but an earnest and prolonged struggle, which would be attended with much suffering even to those who would conquer. From his knowledge of what was going on, it was evident that the day was at hand. And Canterbury would be one of the chief battle-grounds. One way of preparing for the conflict was by strengthening their position denominationally. Very generous had been the assistance which he (Mr. K.) had received from other sections of the Christian Church, and he hoped that by this time next year they would at least see the new building in St. George's-place in progress." Mr. West, treasurer, and other friends, addressed the meeting, and the friends separated full of hope. We wish them every success.

Knipton is a small village near Belvoir Castle, the seat of the Duke of Rutland. To raise funds for the renewal of the deeds of the chapel, a tea-meeting—an event unknown before—was held on Monday, April 21. A young friend has sent us a glowing description of the happy scene, for which our space forbids room. Many friends from Grantham and Hose were present. Some stirring addresses were delivered; and the signs of renewed life in this ancient General Baptist congregation, which dates from before the "Revolution of 1688," are cheering.

Ramsbottom, *Lancashire*.—A new baptist chapel was opened at this rapidly-increasing place on Friday, April 18, when sermons were preached, and also on the two following sabbaths; as well as two on Monday the 21st, by Lord Teynham. Notwithstanding the depression of trade, £136 was collected. The cost is £1,850, towards which £1,150 have now been obtained or promised. It is a neat stone building, to seat 800 persons, with vestries, school and lecture rooms. The friends have done well.

Leicester.—Mr. E. Foster, who, from the time of his leaving the General Baptist college, has been actively and successfully engaged for nearly six years in conducting the "Young Men's Christian Association" as secretary, has resigned that office, and intends entering on some sphere of ministerial service.

Coningsby, *Lincolnshire*.—We are much gratified to hear that the General Baptists in this place have resolved to build a new and enlarged place of worship, the foundation stone of which was laid on Thursday, April 24, by W. Lane, Esq., of Tattershal Thorpe.

Burnley, *Lancashire*.—The foundation stone of a new baptist chapel in this large town was laid in Yorkshire Street on Friday, April 18, by John Houghton, Esq., of Kirkdale, Liverpool.

Ashby-de-la-Zouch.—The foundation stone of the new General Baptist chapel was laid by R. Harris, Esq., during the past month. The site is central and eligible.

Leigh, *Lancashire*.—A baptist church of twenty-five members was formed in this populous town by Mr. Burchell, of Blackpool, on Monday evening, April 14.

Manchester, *Henrietta Street, Oldham Road.*—A few active friends having engaged a suitable room for preaching the gospel and teaching the young in this locality, it was opened in April with religious services, conducted by Messrs. Brown of Salford, and Chenery of Manchester. We wish success to every attempt to make known our principles in this populous city, where baptist churches are yet few and far between.

"**York and Lancaster.**"—We rejoice to hear that not only at York, but also at Lancaster, preaching has been commenced by the baptists in one of the public rooms, with pleasing indications of ultimate success.

Removals.—Mr. R. Shindler, of Brenchley, Kent, to Modbury, Devon.—Mr. W. H. Payne, of Regent's Park College, to Presteign.—Mr. W. Chapman, of Longford, near Coventry, to Melbourn, near Derby. —Mr. W. Lloyd, of Eye, Suffolk, to Barton Mills.—Mr. T. Grove, of Rawdon College, to Wednesbury.—Mr. W. Cheetham, of Rawdon College, to New Mill, Tring.

Recent Recognitions.—Mr. Rees Griffiths, at Bethany chapel, Cardiff, April 29. —Mr. J. W. Boulding, over the new baptist church, Glasgow, April 13.—Mr. T. Cockerton, of London, at Thorpe-le-Soken, Essex, April 18.—Mr. J. Compston, at Barnsley, April 22.

MISSIONARY.

THE AFRICAN RACE.

Even at this day, in the slave-holding States of America, so darkened and corrupted has the moral sense become by obstinate persistence in villany and injustice, that the loathsome and blasphemous falsehood is yet openly maintained, that negroes are not of the same blood, the same stock, the same family with Franks, and Germans, and Spaniards, and Britons; that they are not endowed with the same faculties and the same feelings; that they are lost, stupid, abject, besotted, degraded races of beings that lie outside the farthest outpost of humanity; that their rank and standing in the creation of God is that of beasts of burden; that their manifest providential destiny is to be bought and sold like pigs and oxen; to be the goods, the chattels, the merchandise of their master and proprietor. And, surely, if ever the action of that observant and retributive moral government which God maintains over men and over nations were palpably marked—if ever the hand of Him who reigns and judges in the earth were distinctly visible—it is in the sore judgments and terrible chastisement with which he is plaguing and troubling the American people. Slavery has been their great national crime, and slavery will be their national curse and downfall. They have perpetrated untold wrongs and barbarities upon the bruised and down-trodden children of Africa; they have laid chains upon their brother, because his skin was black, and not white; they have trafficked in human flesh and bones, aye, and in the immortal spirit of man—the image of the everlasting God, however dim and dark its setting. And He who poured forth the vials of his wrath upon the land of Egypt —he who brought forth his people from that house of bondage, with a high hand and with an outstretched arm—he will most assuredly scourge that guilty people until they put away this accursed thing, and wipe their hands for ever of the atrocious villany of slavery.

The question, what is to be done with the four millions of American slaves, should they be all emancipated, has been asked. We are not careful to answer it; but we give the following from an American paper of April 16:—

"The President of Hayti is proving himself to be a wise and enterprising ruler. His island now contains a population of a little more than 700,000 persons, but is capable of maintaining a population of seven or eight millions; and seeing that an increase of people is a sure increase of power and wealth, the president is making vigorous efforts to incline the coloured people of the United States and of Canada to seek a home in Hayti. His plan is said to be working well; the tide of emigration is setting in with considerable force, and promises to increase. Several ship loads of industrious and moral people have already sailed, and others are preparing to go.

The terms of emigration are decidedly favourable: a married man gets about seventeen acres of land, as a free gift, and if he is poor, his passage is paid from his former home to the island. The immigrants are received at once to the full privileges of citizens, and enjoy entire freedom of religion. The climate is at once healthy and delightful; no part of the world offers a more pleasant home than can be found in Hayti, and especially is it desirable for persons of African descent, both on account of the climate, and the social and political advantages afforded. We feel deeply interested in this enterprise, for religious and political reasons. The Africans who emigrate from this country are mostly christians, and will carry with them a christian influence which will be likely to prove of infinite advantage to the people of the island, who are mostly papists. These cargoes of emigrants, therefore, may be properly regarded as missionaries of christianity, who will lay the foundations of a more enlightened and saving religion among those people, who have been hindered in their efforts to maintain a free government more by their debased religion than by any other causes.

It is well, too, that a republic of blacks should grow strong and influential in this western world, where they have been so cruelly oppressed and despised. Let them prove their capacity for self-government; let them show a living example of industry, order, and skill; let them put to shame the slanders which have been poured upon them, and roll back the lies of man-stealers, and prove that black-faced humanity is fully equal to the responsibilities of freedom and christian civilization. The prayers of christians should follow these emigrants, and philanthropists should give warm encouragement to all coloured persons, and induce them to emigrate. We are not anxious to have them leave this country, but we are desirous of their redemption from the curse which has so long rested upon them here, and we believe that this is an effectual door, a desirable opening, through which they may enter to their own advantage, and to the advantage of their brethren, wielding a reflex influence upon those they may leave behind. It would be a glorious sight, to view eight millions of free black men, strong and happy in their national position among other nations of the earth."

RELIGIOUS.

Paul's Place.—1 Cor. xvi. 2 —The following statement of the weekly offertory at St. Paul's Church, Lorrimer Square, Walworth, where the free system has been introduced in lieu of pew rents and quarterly collections, will be read with interest. The total sum collected for general purposes, during the last twelvemonth, amounted to £545 18s., received as follows:—Copper money, £88 1s. 1d.; threepennies, £106 9s. 9d.; fourpennies, £41 17s. 8d; sixpences, £141 8s.; shillings, £98 15s.; florins, £13 14s.; half-crowns, £18 2s. 6d.; crowns, 10s.; gold, £37. This shows an increase of £130 16s. 4d. over the sum received from the same source last year, and about double the receipts of the best years of pew-rent, formerly in vogue at this church, which is situate in a poor neighbourhood.

Chapel and School Properties.—The Act for extending the time for the enrolment of trust deeds has passed both houses of parliament, and now only waits for the royal assent.

Nova Scotia.—The places of worship are thus divided:—Baptist (Regular, 182, Freewill, 34,) 216; Presbyterian (Presbyterian Church of Lower Provinces, 143—Church of Scotland, 25,) 168; Church of England, 139; Methodist, 136; Church of Rome, 121; Union, 25; Congregationalist, 11; Universalist, 2; not specified, 13.

The Bible in Russia.—The Emperor has encouraged translations into Modern Russ, the language not only of the National Church, but of from two to three millions of various "Dissenters."

GENERAL.

Terrible Conflagration.—A telegram from Amsterdam states that the manufacturing town of Enschede has been destroyed by lightning. Fifteen manufactories, four churches, and the Town Hall, besides the dwellings of the inhabitants—about ten thousand—are burned to the ground. Everything is destroyed, or being destroyed, without any means at hand for saving the little property which the flames have not yet reached. Several lives have been lost. Provisions are being provided for the inhabitants by the surrounding districts. The distress occasioned by this calamity is reported as heart-rending. By the last account the town is one sheet of flame.

Emancipation of Slavery by Holland.—The abolition of slavery in the American colonies of Holland has been decreed. A Dutch paper announces that on the 1st of July, 1863, all slaves in the colonies of Holland will be emancipated on terms not unlike those which accompanied the abolition of slavery in the British West Indies. An indemnity of £75 will be paid to the slave-owners for each slave, without distinction of age or sex, and the slaves will undergo a system of apprenticeship upon the plantations for three years, during which period one-half of their earnings will be paid to Government.

Death of Dr. Wolff.—Joseph Wolff was born of Jewish parents, but, on his conversion to the Christian faith, he studied at Rome, and afterwards became a Protestant. His journey to Bokhara, partly in search of the ten tribes, and partly in search of Colonel Stoddart and Captain Conolly, who had been taken prisoners by the Affghans, formed the subject of considerable discussion some years since.

Edward Miall, editor of the *Nonconformist* twenty-one years, has been presented, at the Triennial Convention of the Liberation Society, with £5,000 and other valuable testimonials of respect for his talents and integrity.